

## CORRESPONDENCE.

## Why Not Take the Paper?

BY KATE YOST.

In No. 40 of the EVANGELIST, Bro. H. R. Holsinger says in his Semi Editorials "there are more families without the EVANGELIST that there ought to be." If we should ask why are you not taking the paper? would not the response be hard times? Not able. Outcome greater than income? Undoubtedly a number of such flimsy excuses would be offered.

We never were very favorable to excuses, we prefer duty first and everything afterwards. There are many ways in which we can curtail our expenditures in a year so as to enable us to pay for our Church paper. We do not wish to say anything disparaging of taking secular papers, we like to see a reading class of people.

We have even given our aid and support in favor of good literature as a safeguard in raising children. While young, sensibilities keen, minds active, they must have something to interest and occupy their leisure moments on Sabbath, long winter evenings and odd moments during the week, in order to keep them from promenading the streets, or loitering about places of vice.

But for Christian people to take two or more County or State papers and not the church paper does not speak well; it looks too much like making temporal matters, things of first importance, and church and religious matters of second. Christ should always have the preeminence.

Rev. Schuey Editor of the *Religious Telescope* of U. B. Church made a strong appeal to the ministers whilst Conference was in session some years ago, in which he urged them to work in their respective fields of labor to circulate their church paper.

He said "he would rather preach to a reading congregation than to one that did not read. It was not as difficult to get the hearers to understand." The same is true of pupils, every teacher is aware of the fact that a class of pupils who read and study will learn and understand their lesson better than indigent pupils.

We should take our church paper in order to be read and informed on the various topics and questions at issue in the church, so that, when interrogated by worldlings or Children of darkness that we may be able to give an intelligent answer without hesitation.

Job said "we should fill our mouths with arguments."

A people who have progress for their watch-word must from the nature of the case be aggressive. The printing press is a great power for good and is indispensable to the growth of a church. Then it follows that it must be supported. Hence it devolves on each and all to do what they can in furthering on the great work. Every copy will be a double blessing it will add one more to the bulk of the Brethrens' literature, stimulating the press financially, and a stimulus to the pilgrim on his weary way. Let the printing press speak for Christ through your assistance. Though it be a mere pittance, thus may you become a never failing source of blessing to all whom you can reach.

Burbank, O., Nov. 26th.

## Mission Work.

DEAR EDITORS: Enclosed find one dollar for the M. and E. fund; I give it willingly and hope every member of the Brethren church will do likewise, that the dear sister who started it will be rewarded for her zeal in the good cause; the church of God honored, and many souls brought to God through its instrumentality.

They are many no doubt—in isolated places—who would like to hear the Brethren preach, but are deprived of the privilege, and why? simply because most of our ministers are comparatively poor in this world's goods; and cannot go except they be sent, and this is one of the best ways to get the wherewith to send them. 'Tis true we have a good many churches to build which will necessarily require a considerable amount of money; yet we can and should raise a large fund by one dollar contributions for the spread of the Gospel. We

have a church to build here in Washington Co., Pa., as we are deprived of both houses of worship. I trust the time will soon come when none of our ministers will have to teach school in order to help support themselves, thereby crippling their influence for good. If they could spend all their time in the work (preaching and writing for the paper) much more good might be accomplished. From the depth of my heart, I wish the EVANGELIST success; we would not be without it for double its present cost. I so much like to read the correspondence. Some one from every church should write occasionally, and let the Brotherhood know what is going on within her borders. It is cheering news to hear of sinners returning to God; but by no means send more than one account of the same meeting. In some instances the number added to the church have been reported twice, at least some of them. I think the proper way to do would be to wait till the meeting is over, and then send in the account with number of accessions, etc., and on the other hand, in some cases, a definite account has not been given. Bro. Bashor's meeting at Masontown, for instance, the result of that meeting was twenty-eight baptized and several joined by relation.

One word more brethren and sisters, those who can write to edification should write oftener than they do: with sister Jennie Frantz in No. 47, I would say I like original matter best, although our editors have good judgment in selecting matter from other periodicals. I will also request sister Julia A. Wood and others of like ability to write occasionally for the columns of our excellent paper.

L. L. TOMBAUGH.

Nov. 28, 1885.

## Response to Bro. A. A. Cober.

Thanks, Bro., for your fearless presentation of our case to the readers of the EVANGELIST. We feel that we have not been fairly treated by the Church. We feel that we have a claim upon the Brotherhood. The School was presented to the Church at the Dayton Convention and it was accepted without a dissenting voice. Had the delegates in that convention refused to accept the institution, the Board of Trustees would have known what to do, but as the Committee on Schools and education reported favorably on the school, and its report was adopted, the Board felt encouraged to go on with the work. But more than two years have passed and the expectation for better things has not been realized. We feel that the Brethren have not patronized the school as they should, and as a consequence the income from tuition failed to pay the running expenses. We feel, too, that the donations have been rather slow in coming in, but there is probably some cause for these things, and we feel that the best thing to be done is to arouse more interest in the management and if the present Board of Trustees is incompetent, let the different churches secure votes by donations, and vote them out and vote competent ones in.

The Board now stands in the pitiable condition of having undertaken to do more for others than it is able to accomplish. If this had been done wilfully the Brotherhood might well stand aloof and criticise, but it should be remembered that these obligations were entered into with promises of help from others and what is a heavy burden for ten or fifteen would be light for five thousand. If one man must pay two thousand dollars, five hundred need pay but four dollars each. But two thirds of this has already been promised, so we may say that if each member would pay one dollar and a half the work would be done.

Shall this little thing cause our School to fail? God forbid. Bro. Cober cannot you or some one else devise a plan to assist Bro. Holsinger in completing the work.

Could not our evangelists do something? My observation is that the most liberal donations come from churches which have been lately stirred up by a religious revival to something like a spirit of Christian Charity; so I believe that if our evangelists are not interested in the success of the College, there should be some one sent with them to take the tide before its turn, giving the revived members a chance of doing a good deed while they feel

the need of doing something for the cause in which they are enlisted.

Brethren we do not beg for ourselves alone. We are willing to spend and be spent in the cause, but the bitterness comes, when we think that the church is so slow to profit by our labors.

And now, dear EVANGELIST, swiftly bear our plea to the fertile prairies of the West and to the hills and valleys of the east, tell it sweetly to every soul into whose hand you come; and may God in heaven grant that the school we have worked for, hoped for, and prayed for, lo, these many years, may not pass away and be forgotten as a tale that is told or as the waters of a river that hurry down into the sea.

MEMBER OF THE BOARD.

## The Value of a Sinner's Soul.

Luke the 15th chapter and first to tenth verse contains the parable of the Lost Sheep, and the Lost Piece of money. It seems here that Christ was more engaged in the Salvation of vile and wicked sinners than he was of just and moral persons. He says in the 7th verse, that there is more joy in heaven over one sinner that repents, than over ninety and nine just persons that need no repentance, and in the 8th and 9th verses he speaks of the joy over the lost money; and in the 10th verse he says, Likewise there is joy in the presence of the angels of God over one sinner that repenteth. But how is it? Do we do all that we can to lift the poor fallen sinner and bring him up to a level with us, and point him to the Lamb of God? Or do we spend our time trying to get those that are now good, moral, honest persons into the church and neglect the one that is farthest from God, as though he was too far gone to look after? How often do we see this done.

Perhaps two men living side by side, one a good moral man and the other a vile sinner, and how much more interest is taken in the moral man than in the other. We say if we could only get him into the church, he would make such a good member, and we talk to him; and if a minister comes to hold a revival he goes to his house and talks to him and does all he can for him. But how is it with his neighbor. He is a poor drunkard, and who wants to go to see him or be seen in his company? He is not sought after very much, and so he goes to ruin. Now it was sinners that Jesus died to save; and he came not to call the Righteous but sinners to repentance. It is our duty to look after these poor, degraded beings; it makes no difference how far they have gone in vice. They have a soul that is worth more than the whole world and that is precious in the sight of God, who is not willing that any should perish, but would that all might come to the knowledge of the truth and live.

We should do all in our power to bring this class to the knowledge of the truth. But says one, the Scriptures say give not that which is holy to dogs, and cast not your pearls before swine, lest they turn from them and rend you. How do we know whether they will turn from them or not until we present them the truths of the Gospel. I think the meaning of this passage is, that we are not to present the gospel to a person when they are in a passion and would do worse by us talking to them at that time.

The Bible teaches us that there is a time for everything. Although a man may be a poor, miserable, wretched sinner, he has a soul that ought to be saved, and we that lay a claim to Christ's ex- can not do all of our duty unless we follow tianity ample of our Master. He went about doing good at every opportunity. To be a Christian is to be Christ-like; not in one way but in every way.

Let us imitate him in our lives, in our conversation, in our dealings, with our fellow men, and let our lights so shine that sinners may see our good works and be constrained to glorify God and join in with us to work for the salvation of others; as none know the danger of an extreme wicked life so well as those who have reformed by the influence of the gospel. None know so well how to warn others of danger as those who have been in danger themselves. Let us work to convert sinners, as well as pray to God for them for as the body without the Spirit is dead, so is faith without work. Also let us both work and pray to God for his help as we can do nothing of ourselves that will please him.

NATHAN R. GILBERT.